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# A VINDICATION OF CALVIN:

Or, The Old

*ENGLISH PURITAN*

No Enemy to

# Kingly Power.

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# A VINDICATION OF CALVIN, OR, The Old Englisſh Puritan no Enemy to Kingly Power.

THe Old Englisſh Puritane was ſuch an one, that honoured God *a* above all, and under God gave *b* every one his due. His *c* firſt care was to ſerve God, and therein he did not what was good in his *d* own, but in Gods ſight, making the word of God the rule of his worſhip. He highly eſteemed *e* order in the Houſe of God; but would not under colour of that ſubmit to ſuperſtitious rites, which are ſuperfluous, and *f* periſh in their uſe. He reverenced *g* Authority, keeping within its ſphere; but durſt not under pretence of ſubjection to the higher powers *h*, worſhip God after the traditions of men. He made conſcience of *i* all Gods Ordinances, though *k* ſome he eſteemed of more conſequence. He was much in *l* prayer; with it he *m* began, and cloſed the day. In it he was exerciſed in his *n* cloſet, *o* family, *p* and publike aſſembly. He eſteemed that manner of prayer beſt, where by the *q* gift of God, expreſſions were varied according to preſent wants and occaſions; yet did

*a* Mat. 22. 37, 38, 39. 1 Pet. 2. 17.
*b* Rom. 13. 7
*c* Mat. 6. 33
*d* Deut. 12. 8, 32
*e* Col. 2. 5.
*f* Verſ. 21, 22
*g* Rom. 13. 1.
*h* Mat. 15. 9 Col. 2. 8
*i* Acts 2. 42
*k* 1 Cor. 1. 17
*l* Col. 4. 2
*m* Pſal. 92. 2
*n* Pſal. 55. 17. Mat. 6. 6.
*o* 2 Sam. 6. 20.
*p* 1 Tim. 2. 1, 2
*q* 1 Sam. 1. 15 Rom. 8. 26.

did he not account set-forms unlawfel. Therefore in that circumstance of the church he did not wholly reject the Liturgy, but the corruption of it. He esteemed *t* reading of the word an ordinance of God both in private and publicke; but did not account reading to be preaching. The Word *u* read he esteemed of more authority, but the *x* word preacht of more efficacy. *y* He accounted preaching as necessary now as in the Primitive Church: Gods *z* pleasure being still by the foolishness of preaching to save those that believe. He esteemed that preaching best *a* wherein was most of God, least of man, when vain flourishes of wit and words were declined, and the demonstration of Gods Spirit and Power studied: yet could he distinguish between *b* studied plainness, and negligent rudeness. He accounted *c* perspicuity the best grace of a Preacher; And that *d* method best which was most helpful to understanding, affection, and memory. To which ordinarily he esteemed none so conducible as that by Doctrine, Reason and Use. He esteemed those *e* Sermons best that came closest to the conscience; yet would he have mens consciences awakened, not their persons disgrac't. He was a man of good spiritual *f* appetite, and could not be contented with *g* one meale a day. An Afternoon-Sermon did relish as well to him as one in the morning. He was not satisfied with *h* prayers without preaching: which if it were wanting at *i* home he would seek abroad; yet would he not by *k* absence discourage his Minister, if faithful, though another might have quicker gifts. A *l* Lecture he esteemed, though not necessary, yet a blessing, and would redeem *m* such an opportunity with some pains and loss. The *n* Lords day he esteemed a divine ordinance, and *o* rest on it necessary so far as it conduced to holinesse. He was *p* very conscientious.

*r* Num. 10. 35 36
*s* 1 Cor. 9. 20, 21, 22, 23
*t* Acts 13. 15. Psalm 1. 2
*u* 2 Tim. 3. 15, 1.
*x* 1 Cor. 1. 21 Rom. 1. 16
*y* Mat. 28. 20
*z* 1 Cor 1. 21
*a* 1 Cor. 14 24 25. 1 Cor. 2. 1, 3, 4, 5 2 Cor. 4. 5.
*b* 2 Cor. 2. 17 1 Tim. 4. 13. 2 Tim. 2. 15. Eccl 12. 9, 10
*c* 1 Cor. 14. 1, 2, 3, 4, 5, 6, 7.
*d* 1 Cor. 14 25
*e* 1 Tim. 5. 1.
*f* 1 Pet. 2. 2.
*g* Isme 1. 19 2 Tim. 4. 1, 2
*h* Prov. 28. 9
*i* Amos 8. 11, 12. Mat. 3. 5.
*k* 1 Cor. 3 21 22, 1 Cor. 4. 6
*l* 2 Tim. 4 1, 2
*m* Eph. 5 16 2 Cor. 16. 2 Acts 20, 7. Revel. 1. 10
*o* Exod. 2 18
*p* Exod, 20. 8.

seientious in observance of that day as the Mart day of the Soul. He was very careful to *q* remember it, to get house and heart in order for it: and when it came, he was studious to improve it. He *r* redeemed the morning from superfluous sleep, *s* and watched the whole day over his thoughts and words not onely to restrain them from wickedness, but worldlyness. *t* All parts of the day were alike holy to him, and his care was continued in it in variety of holy duties: what he heard in publike, he repeated in private, to *u* whet it upon himself and family. Lawful *x* recreations he thought this day unseasonable, and *y* unlawful ones much more abominable: yet he knew *z* the liberty God gave him for needful refreshing, which he did neither refuse nor abuse. The Sacrament of *a* Baptism he received in Infancy, which he looked back to in age to answer his ingagements, and claim his priviledges; *b* The Lords Supper he accounted part of his souls food: to which he laboured to keep an apperite. *c* He esteemed it an ordinance of neareſt communion with Christ, and so requiring most *d* exact preparation. His first care was in the *e* examination of himself: yet as an act of *f* office or charity, he had an eye on others

*q* 2 Chron. 20. Psal. 91.
*r* Isa 58. 13, 14.
*s* Exod. 20. 8 Acts 20. 7.
*t* Deut. 6. 7.
*u* Isa 58. 13, 14.
*x* Exod. 2 6. Mar. 12. 17.
*y* Cor. 17. 14.
*z* Acts 16. 15.
*a* 1 Cor. 10. 6.
*b* John 7 37. and 6 48.
*c* 1 Cor. 10. 16
*d* 1 Cor. 11. 28
*e* 1 Cor. 5. 2. 13.
*f* Rev. 2. 2.

He endeavored to have the scandalous *g* cast out of Communion: but he *h* cast not out himself, because the scandalous were suffered by the negligence of others. He condemned *i* that superstition and vanity of Popish mock-fasts, yet neglected not one occasion to humble his soul by right fasting: *k* He abhorred the Popish doctrine of *opus operatum*, in the notion. And in practise rested in *l* no performance; but what was done in spirit and truth. He thought God had left a rule in his Word for *m* discipline, and that *n* Aristocratical by Elders, not Monarchychal by Bishops,

*g* Rev. 2 25
*h* Mat. 16. 6
*i* Acts 13. 12 1 Cor. 7. 5.
*k* Mat. 15. 8
*l* Ioh. 4. 23, 24
*m* Heb. 3. 2, 5, 6.
*n* 1 Tim. 5 17 & 4. 14. Acts 20. 17. 28. and 21. 18

o Joh. 11. 51. Bishops, nor Democratical by the people. Right Discipline he judged pertaining not to the being, but well-being of a Church. Therefore he esteemed those Churches most pure where the Government is by Elders, yet unchurched not those where it was otherwayes. Perfection *p* in Churches he thought a thing rather to be desired then obtained. And so he expected not a Church state without all defects. The *q* corruptions that were in Churches he thought his duty to bewail, with endeavours of amendment: yet would he not *r* separate, where he might partake in the worship, and not in the corruption. He put not *s* holiness in Churches, as in the Temple of the Jews; but onely counted them convenient like their Synagogues. He would have them keept *t* decent, not magnificent, knowing that the gospel requires not outward pomp. His chiefest musick was *u* singing of Psalms: wherein though he neglected not the melody of the voyce, yet he chiefly looked after that of the *x* heart. He disliked such *y* Church-musick as moved sensuall delight, and was an hinderance to spirituall inlargements. He accounted *z* subjection to the higher Powers to be part of pure religion, as well as to visit the fatherlesse and widows: yet did he distinguish between authority and lusts of Magistrates, to that he submitted, *a* but in these he durst not be a servant of men, being bought with a price. *b* Just Laws and commands he willingly obeyed not onely for fear but for conscience also; but such as were unjust he refused to observe, chusing *c* rather to obey God then man: yet his refusal was *d* modest and with submission to penalties, unless he could procure indulgence from Authority. He was careful in all relations to know and do duty, and that with *e* singleness of heart as unto Christ. He accounted *f* religion an engage-

p 1 Cor. 11. 17, 18, 19. Rev. 2. 14. 20.
q 1 Cor. 5. 2. Rev 2. 5.
r Heb. 10 25. John 4. 21.
s 1 Tim. 2. 8.
t 1 Cor. 14. 40.
u James 5. 13.
x Col 3. 16.
y 1 Cor. 14. 26.
z Rom. 13. 1. James 1. 27.
a 1 Cor. 7. 23.
b Rom. 13 5.
c Acts 4 19.
d Jer. 26. 14, 15.
e Eph 5. 21, 22, &c.
f Col. 3. 22.

ment

ment to duty, that the best christians should be best husband, best wives, best parents, best children, best masters, best servants, best magistrates, best subjects, that the *g* doctrine of God might be adorned *h* not blasphemed. His family he endeavoured to make a Church, both in regard of *i* persons and exercises, admitting none into it but such as feared God, and laboring that those that were born in it, might be born again to God. He *k* blessed his family morning and evening by the Word and Prayer, and took care to perform those Ordinances in the best season. He brought up his children in the nurture and admonition of the Lord, and commanded his *m* servants to keep the way of the Lord. He set up *n* discipline in his Family, as he desired in it the Church, not onely reproving, *o* but restraining vileness in his. *p* He was consciencious *q* of equity as well as piety: knowing that *r* unrighteousness is abomination as well as ungodliness. He was cautelous, in promsing, *s* but careful in performing, counting his word no less engagement then his bond. He was a man of a tender heart, not onely in regard of his own sin, but others *t* misery, not counting mercy *x* arbitrary, but a necessary duty, wherein he prayed for *y* Wisdom to direct him, so he studied for *z* chearfulness and bounty to act. He was sober *a* in the use of the things of this life, rather *b* beating down the body, then pampering it, yet *c* he denied not himself the use of Gods blessing, lest he should be *d* unthankful; but avoided excess lest he should be forgetful of the Donor. In his habit he avodid *f* costliness and vanity, neither exceeding his degree in civility, nor declining what suted with Christianity, desiring in all things to expres *g* gravity. His whole life he accounted *h* a warfare, wherein Christ was his Captain, his

*g* 1 Tim 6.1. Titus 2 9,10. 1 Pet. 3.1,2,3 Titus 3.1.
*h* Mat. 17. 27.
*i* Col. 4 15. Psal. 101. 2, 6,7.
*k* 1 Chr. 16.43
*l* Eph. 6 4.
*m* Gen. 18.19.
*n* Psal. 101
*o* 1 Sam. 3,13.
*p* Tit. 2 21,12
*q* Prov. 11.1.
*r* 2 Cor. 1.17.
*s* Psalm 15.4. Ezek. 36.16.
*t* Luk 10.33. 37.
*x* Mat. 25,34, 35.
*y* James 1 13.
*z* Psal. 112 5.
*a* Rom. 12 8. 2 Cor 9 5, 6,7.
*b* 1 Pet. 5.8. 1 Cor. 9 27.
*c* Eccles 2.24.
*d* Deut. 8.10,
*f* 1 Tim. 2.9. 1 Pet. 3.3,4.
*g* Phil 4 8.
*h* Eph. 6.10, 11,12.

Arms

k Eph. 6. 18 Hosee 12. 4. 1 Cor. 15. 48 Eph. 4. 14, 6, and 7. l Mat. 16. 24. Gal. 6. 14, 15. m Luke 8. 15. Rev. 12. 11. and 14. 13.

Arms k Prayers and Tears. The Cross his Banner, and his m word *Vincit qui patitur.*

He was ἀνὴρ τετράγωνος, immoveable in all times, so that they who in the midst of many opinions have lost the view of true Religion, may return to him, and there finde it.

*Reader,*

SEeing a Passage in Mr. *Tombes* his Book against Pedobaptism, wherein he compares the Non-Conformists in *England*, to the Anabaptists in *Germany*, in regard of their miscarriages and ill successes in their endeavors, till of late years; I was moved for the vindication of those Faithful and Reverend Witnesses of Christ, to publish this Character; whereof if any shall desire proof in matter of fact, as in matter of right the Margent contains evidence, let him either consult their Writings, or those who are fit Witnesses by reason of age, fidelity, and acquaintance, having fully known their Doctrine, manner of life, purpose, faith, long-suffering, love, patience, persecution, and affliction, *&c.* 2 *Tim.* 3. 10, 11. and I doubt not but full testimony will be given that their aim and general course was according to the Rule: Some extravagants there be in all Professions, but we are to judge of a Profession by the rule they hold forth, and that carriage of the Professors which is general and ordinary.

FINIS.